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CHRISTIAN PHILOSOPHY.

No. IX.

THE SEA.

The sea is supposed to cover a part of the surface of the earth which equals, if not exceeds, the dry land. In the existence of this vast body of water we may discover the same proofs of Divine wisdom, and the same designs of general utility which appear in the other parts of the creation. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches, so is this great and wide sea, wherein are things creeping innumerable, both small and great." Naturalists have taken great pains to inform themselves of the varieties which prevail amongst the inhabitants of the deep: more than 6000 different species of fish have been discovered; but Mr. Ray imagines that we are not acquainted with half the kinds which really exist. Of some species of fish the number seems almost infinite. For ages past, how many of the human race have been supplied with food from the sea, and yet its riches seem unexhausted. Every season certain kinds of fish, as pilchards, mackarel, herrings, &c. visit the shores of our highly favored land in immense shoals; and though millions of each species are annually taken, there is no deficiency! That this might never happen, the goodness of God hath rendered the finny tribes peculiarly fruitful. Mr. Harmer, who pursued this investigation with peculiar attention and accuracy, found in the spawn of a herring 36,960 eggs; in the mackarel 546,681; in the cod 3,686,760.

While the sea, by means of its innumerable inhabitants, affords food to man in one part of the earth, where there is a deficiency of wood it also supplies him with fuel. We are told by Mr. Crantz, in his History of Greenland, "That as the great Founder of nature has denied this frigid rock-region the growth of trees, he hath bid the streams of the ocean to convey to its shores a great deal of wood, which accordingly comes floating thither, and lodges itself between the islands. Were it not for this, the Europeans should have no wood to burn; and the poor Greenlanders (who, it is true, do not use wood, but train-oil for burning) would however, have no wood to roof their houses, to erect their tents, to build their boats, and shaft their arrows, by which they must procure their maintenance." It is difficult to decide where this timber grows; but wherever it may be produced, its arrival in this dismal part of the earth is an astonishing proof of the care of our Father who is in heaven, over the humblest of his children on earth.

Another important purpose answered by the sea, is the supply of the clouds with vapor. According to the calculations of Dr. Halley, every ten square inches of water yields, in summer, between the time of sun-rise and sun-set, a cubic inch of water: every square mile, 6914 tons. Thus the water poured into the sea by the rivers, ascends to the clouds in the form of vapor, and those clouds being conveyed over land by the wind (which more frequently blows from the sea, than in a contrary direction) returns to the earth in form of rain.

By means of the sea, those who are skilled in the art of navigation, are able to keep up a communication between distant countries; the blessings of commerce are thus extended, and the knowledge of the glorious gospel communicated to "the isles afar off."

The constant motion of the sea, produced by the tides, is a curious phenomenon. The tides are occasioned by the effect of the attraction of the sun and moon upon the waters of the sea: the solid part of the globe remains unaffected, but the fluid parts assume a spheroidal or oval figure, the longest diameter being in the direction of the moon. When the sun and moon act together, they occasion spring-tides, which happen once a fortnight: when they counteract each other's attraction, neap-tides take place, which also happen once a fortnight.

Yet notwithstanding the perpetual motion of the sea, and the violent agitation produced on its surface by the winds, the waters never pass their bounds! "The waters are in the place which thou, O God, hast prepared for them: thou hast set a bound, that they may not pass over."

"There is no peace, saith my God, to the wicked; they are like the troubled sea, that continually casteth up its own mire and dirt." No simile can possibly express with greater force, the perpetual agitation produced by a guilty conscience, and the terrifying appearances which often arise from the violent enmity of sinners against the interests of Zion. But there is One who is able to set bounds to those mighty waves and to say to them, "Thus far shalt thou come, and no farther." He who once said, "Peace! be still," and in an instant calmed "the roaring tide," can with equal ease restrain the madness of the people. Let the heathen rage, let the princes take counsel together: he that sitteth in the heavens shall laugh; the Most High shall have them in derision. The proudest enemy of Christ on the face of the earth, or in the caverns of hell, is fast bound in a chain, and cannot move beyond its length. The Israelites trembled on the banks of the Red Sea, and were afraid they should not escape the sword of the enraged Egyptians: but when Israel, agreeably to the Divine command, moved forward, "the waters saw thee, O God! the waters saw thee," and fled at thy coming. So it hath often been with the spiritual Israel in the much dreaded hour of severe conflict; when they have thought they should perish by the hand of their enemy, they have gone forward; and the waves of trouble which at a distance seemed a mountain high, and threatened to overwhelm them, have, through Divine interposition, died away at their feet.

AWFUL!

On the last Prince Edward (Va.) court day, a man was brought before the Court on a complaint of violence done to his wife. The artless tale of the woman exhibited a scene of brutal oppression almost without a parallel. The result of the whole was the commitment of the offender to jail. This decision threw the miserable creature into a paroxysm of rage; and when he was sent to prison, he appeared like a tiger in an iron cage. His paroxysms came on by fits, and he would stand at the grate, and roar until exhausted nature compelled him to be quiet. On recovering strength again, he would break out into the most demonlike rage that one could conceive. Suddenly, however, he became perfectly quiet—and on the jailor's going in to give him his dinner, he was found as dead as a stone! There is every reason to believe that he died with blasphemies on his lips. He was killed by passion!

Several persons took notice, that as he was forced into the prison door, he uttered with tremendous imprecations, the wish that he might never come out alive.—*Comm*

THE RICH WORLDLING.

How apt are many at the sight of a rich worldling, to envy him for what he hath; but *for my* part, I rather pity him for what he *wants*. He hath a talent, but it wants improvement: he hath a lamp but it wants oil; he hath a soul, but it wants grace; he hath the creature, but wants the Creator. In his life he floateth upon a torrent of vanity, which empties itself into an ocean of vexation; and after death, then "take this unprofitable servant, bind him hand and foot, and cast him into outer darkness."—Where now is the object of your envy! It is not his silver that will now anchor him, nor his gold that shall land him. If *he* be worth envying, who is worth pitying! If this be happiness, then give me misery. Rather may I be poor with a good conscience, than rich with a bad one.

THE USE OF RICHES.

The good which is in riches lieth altogether in their use; like the woman's box of ointment, if it be not broken and poured out for the refreshment of Jesus Christ in his distressed members they lose their worth. The covetous man may therefore truly write upon his rusting heaps, "these are good for nothing." He is not rich, who lays *up* much, but lays *out* much, for it is all one, not to have, as not to use. I will therefore be the richer by a charitable laying *out*; while the worldling shall be the poorer, by *his* covetous hoarding up.

Expect not to do any thing worth the while, if you endeavor not to be a lover of prayer. God will bless what you are about, just so far as you love prayer.

RESOLUTIONS

ON THE OBSERVANCE OF THE SABBATH,

Adopted by the Presbyterian, Episcopal and Methodist churches of Louisville, Kentucky.

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day *is* the sabbath of the Lord thy God; *in* it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that *is* within thy gates: for *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

This is one of the ten commandments contained in the moral law, embodying the whole duty of man. This whole code is founded on the nature of the relation existing between God as Creator, and man as his creature, capable of knowing and loving his creator; and is therefore of universal and perpetual obligation. In this fourth command, the creator, instead of claiming the whole time for his immediate service, has, by positive authority, relinquished six sevenths to be used in secular employments, and retained the moral claim on one seventh portion of human life, to be sanctified and wholly employed in the service of Jehovah.

This holy sabbath had respect to all the race of man, commencing with the first day of man's existence, as measured by the great clock of time, and making the first day of every week the day of holy rest—a perpetual sign of God's authority and man's obedience, to the latest period of revolving time.

That this commandment was of a moral, and not of a positive character, is evident, from the following facts:—1st, It was designed to give to the laboring classes of mankind, an opportunity of resting from toil; 2d, To be a commemoration of the wisdom, power and goodness of God, in the creation of the universe; 3d, To keep up a holy feeling in the human heart, and to give to *fallen man* an opportunity of learning the plan of redemption, and of receiving salvation by the mediation of Christ; and, 4th, To keep the world in view of the eternal sabbath to be enjoyed in the immediate presence of God, when all the designs of our earthly existence were fully accomplished.

The great purposes to be obtained by this commandment being equally obligatory upon all men, whether Greek or Jew, Scythian or barbarian, bond or free, God incorporated it with his written law, delivered on Mount Sinai, where he distinguished the decalogue from all his positive laws, by *speaking* it audibly, in his own *proper voice*, to the people, from the midst of thunders and lightenings which enveloped the mountain—by *writing* it twice with his *own finger*, and on tables of *stone*—an emblem of perpetuity. Moreover, when he had completed this *whole code*, he, in that way, added *no more*; but delivered his positive laws in a different manner.

That the moral law was never repealed, or its perpetual obligation even superseded by Christ, either in whole or in part, is manifest from the fact of his submitting to its righteous claims, and from his own declaration, that "He came not to *destroy* the law, but to fulfil"—and although he abrogated the ceremonies which had been specially appointed for the Jewish church, he declares, that heaven and earth may pass away, but one jot or one title shall not pass from the law, until all be fulfilled. The reason of this, as it respects the sabbath, is elsewhere assigned, by his saying, that "The sabbath was not made for man, but man for the sabbath"—thereby showing that the nature of its obligation laid in the very existence of man, and could never be changed by the carnal designs of his heart.

This holy day of rest and of worship, was observed by Christ himself, by his apostles, and by the whole church, since the days of pentecost. It has been the great instrument of building up the kingdom of Christ—of promoting useful knowledge in the world—of ameliorating the condition of man—of blessing the earth with temporal prosperity, and of cheering the world with the anticipations of heavenly rest.

This day will open the gates of Zion to *all nations*, when the dispersed tribes of Israel shall turn to the Lord—when God shall dwell with men in the millennial sabbath—when the knowledge of the Lord shall cover the whole earth, and holiness to the Lord shall be inscribed on all the utensils of life. In order to encourage and promote the sacred observance of this holy day, the following preamble, resolutions and remarks, were adopted by a public vote in the Presbyterian, Episcopal and Methodist churches of Louisville; and it is ardently desired, that similar resolutions may be adopted and acted upon by all denominations throughout the United States; and that every individual church and society should immediately engage in the execution of such measures as may be most likely to combine the public sentiment, and procure the strict observance of the holy sabbath, within their respective spheres of action.

The preamble, resolutions, &c. as adopted, were as follows:

Whereas, the religious observance of the sabbath, according to the law of God, is of moral obligation, and perpetually binding on all men—is dear to all christians, as promotive of morality, civil order, wealth and human happiness—the day should be sacredly guarded—its duties carefully performed, and all encroachments on its authority and obligations faithfully resisted by every good citizen and pious christian throughout the world. And as there is in the United States, an evident deficiency in obeying that holy commandment, amongst the leading characters, both of the general and state governments, as well as amongst the common people—whereby public opinion is perverted—sensual and avaricious principles are cherished—the landmarks of our holy religion are likely to be swept away by men of wealth and influence, as by a mountain torrent, and the succeeding generation, with the increased population of the next age, are in danger of being ingulphed in an infidel forgetfulness of God, and of the claims of his holy religion: It is therefore high time for all good citizens, and all pious christians, to rally round this sacred palladium of virtue and religion. The violation of the sabbath, as a fatal stream abounding with moral pestilence, must be *checked*—public opinion must be *rectified*—the moral influence of the friends of the sabbath throughout the Union, must be brought to *bear* on this great subject of vital importance to the nation, and to the prosperity of the cause of God. And moreover, as it is believed that the evil lies more in the default of the execution than in the want of law to direct; and as it must be evident that he who offends in this instance, offends both against heaven and earth, and is both a bad citizen and a bad man, it is conceived that the evil may be certainly remedied, if the virtuous and good will faithfully unite. Statesmen and legislators will be disposed to listen to the voice of God—officers will do their duty—the law of God will be respected—the means of grace will be attended on the sabbath; and thus kindness will be extended to domestic animals, and blessings will be abundantly multiplied to all the varieties of the human race. Can the hopes of a general association be delusive, when it is considered, that nearly all the denominations of the christian world, in the highest assemblies of the different churches, have very lately expressed their lamentations over this ungodly practice, and have specially charged their members to apply remedies against the wide spreading evil. All christians seem to be sensible, that this generation must undoubtedly decide the fact, whether the sabbath shall be preserved in this growing nation, or be entirely blotted out from the records of her history. Delay will only increase the danger. The present is the auspicious time for all to act: and in order to concentrate the activity, let the following resolutions be extensively adopted, and acted upon faithfully:

1 *Resolved*, That every virtuous and good man consider his own example important in this great work, and that therefore he will, by his own conduct and influence, promote the sanctification of the Sabbath, and discourage its profanation, by giving a decided preference, in all the concerns of life, to those who keep the sabbath, above those who habitually violate its claims.

2 *Resolved*, That all the heads of families, who do not restrain their children and those under their control, from labor, pleasure, amusements and neglect of the duties of the sabbath, are violating their sacred obligations to their country, and their God.

3 *Resolved*, That it is the duty of all civil officers, whether of the United States or state governments—of all the officers of the church; of all legislators, and of all good men, to guard the sabbath from violations—that they ought to prevent the carrying and opening of the mail on that day—the driving of mail coaches, waggons, carriages, hacks and drays, employed either in commerce or trading—the starting of journies—driving of stock to market; fishing, swimming, hunting and other amusements, contrary to the design of that day; as also keeping open any trading or tippling house; because all such things are a direct violation of the law of God, from whose law, no human authority or law can exonerate.

3. *Resolved*, That no person shall be considered worthy of a vote for places of trust or profit in the government, who is known habitually to violate the sabbath. If he disregards the principles of piety, he ought not to be trusted with the sacred rights of the community; and no good man should vote for him, when another choice can be had.

5. *Resolved*, That associations ought to be formed throughout the United States, corresponding with these principles, in which all christians, of every name, should unite as one man, to give aid to good citizens, whether in public or private life, who may not profess religion, so that public sentiment and public practice, on the subject of the sabbath, may tend to the removal of the divine displeasure from our favored country.

Should these resolutions be adopted, and such a course of conduct be

pursued, many of those who have set up an idol in opposition to the service of God, will no doubt raise the alarm, and cry, "politics and religion." But it may always be expected, that when the kingdom of Satan is in danger, he will easily find votaries who will advocate his cause.

For the public violations of the sabbath *necessity* will be plead. But it is evident, no such necessity exists. Even in England, the very centre of commerce, the mail is not opened on the sabbath in London; and the effect on the tranquility of that city is apparent—it is the very reverse in our commercial towns, where the mail is opened. The prevailing disposition for taking pleasure on that day, may be alleged as rendering any attempt at reformation hopeless; but public opinion fairly expressed and the providence of God carefully noticed, will overcome the practice, as has been demonstrated by the fact, that the steam boats which were used for pleasure on the sabbath, between Boston and Nahant and at Hartford, Connecticut, have been discontinued, by the clear expression of public sentiment. When we add to this the remarkable providence of God, towards those who are in the habit of violating the sanctity of the sabbath, by starting voyages, or taking pleasures—the delays, bursting of machinery, drownings &c. and such instances as occured in the case of the steam boat Pennsylvania, near Pittsburg, while on a party of pleasure, on the Lord's day—if such were carefully considered, it would awaken the consciences of the most hardened, and prevent sinners from attempting the daring insult to Jehovah. It is admitted that many of the officers of government, and men in high standing, have set a most pernicious and shameful example on this subject; but those who may be dependent on the suffrage of the people, will not neglect the opinion of the virtuous part of the community—they would stand admonished by the fate of Rehoboam, king of Israel, on a similar occasion. The religious observance of the sabbath will do no real injury to any person. Every purpose of government would be as fully answered—commerce would not be checked—the labor of both man and beast would be more productive—tranquillity would be promoted—the means of grace would be better attended—the bonds of society would be strengthened—the knowledge of God and a sense of religion would be preserved in the world. On a subject of so much importance, all the ministers of religion—all the officers of the government—every layman of influence, and every friend of the sabbath, should come out boldly, and act publicly, in defence of an institution so holy and so useful to the world.

This preamble with the resolutions and remarks, were publicly read in the different places of worship, and the resolutions passed by a public vote, in our presence, (the pastors of the churches,) in the month of January, 1827.

GID BLACKBURN.
HENRY MOORE SHAW,
GEO. C. LIGHT.

REVIVAL IN LYNDEBOROUGH, N. H.

The Recorder & Telegraph contains a detailed account of the late revival in Lyndeborough, N. H. from the pen of Rev. Nathaniel Merrill, pastor of the Congregational church in that place. The following are some of the most interesting paragraphs:

"Upon a Sabbath in the last of February, one person came to the Pastor, and requested that a conference might be appointed in the north part of the town, observing that one of his sons appeared to be oppressed with a sense of his sins. This young gentleman had recently returned from visiting his friends in Vermont, where, under the preaching of a Missionary, an arrow of conviction was fastened upon his heart. This conference was unusually solemn. Another was held in the same place the next week, attended with manifestly still deeper feeling. A church conference about this time was called, and an address to the church listened to with unusual solemnity. The conferences in the north part of the town, were attended, manifestly, by the presence and power of the Spirit of God. The numbers attending, and their solemnity and feeling, increased, I think I may say, at each succeeding meeting for at least eight or ten weeks. New instances of conviction of sin, and of hopeful conversion, soon became frequent. In other parts of the town, conferences were attended with more than ordinary feeling, and some cases of deep impression appeared; but no general excitement, until the last of April. A few individuals, before this, had obtained a hope; but now the work of divine power and grace was very conspicuous in the middle and western part of the town. There were very few families in which there were not some, who seemed either deeply impressed, or rejoicing in hope of salvation. In the middle of the town, especially, where the Lord had never before in a very conspicuous manner displayed the power of his grace, there was only here and there an individual, among the impenitent, who did not for a time, manifest a very deep sense of his awful condition out of the ark of safety. And I think that for two months, from the last of April, there were more hopeful conversions than there were days. The Spirit of the Lord seemed to come down like a mighty wind, prostrating all before it. Every opposing spirit seemed for a time, to give place to the manifest power of the Spirit of Jehovah. Such a season had never been witnessed in this place from its first settlement to the present time. The work has been glorious & powerful over much the largest part of the town; yet there are some sections where but very few cases of hopeful conversion have occurred. Others seemed for a time under conviction; but appear to have succeeded in wearing off their feelings. There are even yet hopeful appearances. Some among the impenitent appear solemn; meetings are generally well attended; and Christians still, in some good degree, appear to feel their dependence, and manifest their trust in God.

The whole number of hopeful subjects, taking in some, who before entertained a languishing hope, is about 130, of whom 107 have publicly professed Christ before men; and it is thought they generally give very encouraging evidence of a real change of heart. In this town there are less than twelve hundred souls; and more than three hundred professors of religion in this church, besides a few connected with Baptist churches in adjoining towns.

In the choir of singers, the difference between the present and the past is greater, than in any other part of the congregation. Formerly the visible levity and vanity of many often pained the hearts of the pious. But now, all the females, who ordinarily occupy the seats, have become hopefully the subjects of grace, and many of the males are of the same character. In a number of instances *Universalism* and *Deism itself* has been renounced, and its advocates brought into the liberty of the children of God.

There are some cases of peculiar interest. One is that of a public character, a gentleman respected in his profession, but formerly hostile to the doctrines of grace. He had seen the progress of the revival for some time, and came to the cold conclusion not to opppose it, but let it pass on, not apprehending that he was in any danger of falling under its influence. Soon, however, his wife became deeply impressed; but endeavoured to keep her feelings to herself, and supposed she had. But, it appears he had discovered it, to his no small uneasiness.—He said nothing, for several days, however, hoping it might subside. But, returning home one Saturday evening, he found her sitting, with some of their friends from abroad, *disconsolate*, and *bathed in tears*. Suspecting the cause, and thinking that some pious persons had been conversing with her, he remained silent a short time, his breast burdened with thoughts too *horrible for utterance*, and *too intolerable to be retained*. At length he declared that he would not have things so in his house. This, manifestly aimed at the partner of his bosom, who had been accustomed to hear only the expression of kindness from his lips, was insupportable to her. He soon asked her what they had been saying to her; she told him; and he replied in passionate and profane language. These expressions almost overwhelmed her, and for a time she seemed nearly ready to sacrifice her soul, rather than the affections of her husband. He retired in such a state of anger towards Christians, that he could not rest; and rose in the morning in the same state of mind. But, before the close of that day, he no longer wished to be revenged upon the friends of Jesus; but to find a way to escape the displeasure of an offended God. Before the close of the evening conference, the perturbation of his soul was plainly visible, but none knew the cause. On the morning of the third day, he expressed to the Pastor, a deep sense of *his sinful and lost condition*. This was the first intimation I had, that he felt any burden of sin; and I had no knowledge of what had transpired on Saturday night. He now felt deeply that he could not help "having things so in his house," and *even in his own breast*. The burden of his soul was, at times, almost intolerable. To use his own expressive language to a Christian friend, "I am so full of *Tom Paine, Voltaire and Volney, that it seems as impossible to get rid of them as to tear out the bowels of a mountain*." He said, he seemed to see the flaming sword of divine vengeance, tremble over his head; and felt that it would be just, were it to fall upon him. And as he afterwards expressed himself, he desired to bless God that the depth of his depravity was not discovered at once, for it would have been insupportable. In this state of mind he continued for several days. But at length, God was pleased to discover to his trembling soul, the sufficiency of the atonement of Christ, and to enable him to cast himself upon the mercy of God in Jesus. Since that time, like Paul, he has been endeavouring to build up what before he attempted to destroy. Such a change is visible in his whole conduct and conversation, that even skepticism itself is staggered."

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COLONIZATION SOCIETY.

The friends of the American Colonization Society, in Lexington, and its vicinity, are requested to attend a meeting at the Court House at 3 o'clock on Friday next, for the purpose of organizing a Society in this place, auxiliary to the Parent Institution. It is expected that there will be several addresses on that occasion.

For the Western Luminary.

TO THE EDITOR.

Dear Sir.—You need not be told that your office is laborious and highly responsible. This you no doubt feel every day. And after all your efforts, caution and prayers, in pursuing the course which may most effectually promote the glory of God, and the happiness of man, you will fail to please many, and will often be tormented with the complaints and censures of those, who must have every thing done according to their own particular views. Aware of this, it is with *much reluctance*, that I make the present communication. Believing however, that you would be among the last, to injure knowingly and intentionally any brother in Christ, or to permit another to do it through your press; and being persuaded that you will take in good part, and profit by any friendly remonstrance which may be made for rectifying involuntary mistakes, and preventing them for the future, I take the liberty of submitting to you a few remarks on certain pieces, which appeared in 30th and 31st. numbers of the Luminary; and particularly the piece taken from the *Baptist Recorder*, entitled "*The Reviewer Reviewed.*" I was sorry to see the *Creed controversy* appear in your useful paper, not because the subject involved has no interest attached to it, or that it is not a legitimate subject for the sober and prayerful discussion of good men, and honest christians; but because I wish to see your paper move on, fraught with that more salutary religious intelligence, and pious practical observations, which have for sometime marked its pages, and commanded very general approbation. That controversy would likewise occupy so much ground, were it gone into as the several opponents might wish, and as the subject requires, that it would be utterly incompatible with the nature and designs of your paper. The introduction of it therefore, I cannot but regret. As it now stands upon your pages many of your readers have but a very partial view of the subject; and others may say, that the exhibition given, is *ex-parte* and unfair. Who is right, or who is wrong in this controversy, no one can determine for another. This province I disclaim; and I am unwilling to grant it to the writer in the *Baptist Recorder*, or the "reviewer" in the *Christian Baptist*, or any other man. And my ground of complaint and remonstrance at present is, that there has been too much censorious judging, and indiscriminate association of persons, who are very different in their characters, and merit very different treatment. It is well known, that among Presbyterians, and most of the evangelical of other denominations in the west, "the praise of" Mr. A. Campbell "is infamy, and his detraction the highest honour he can bestow." Now because he is pleased, in fighting against *Creeds*, to thrust himself in under the panoply of Mr. Duncan, and to atone for this piece of rudeness, administers to him some fulsome flattery, must he and Mr. Duncan be classed together, and share the same fate! It was thus that the reformers suffered in their characters, through the heritical sectaries that sprung up and took shelter under them. I have not read the "*Review*" of Dr. Miller, and Mr Duncan on *Creeds* in the *Christian Baptist*, and therefore, cannot judge of the eulogy given the one, nor the aspersions dealt out to the other; but every one acquainted with Mr Campbell and Mr. Duncan must know that they are very different characters; and I presume that the writer in the *Baptist Recorder*, wrote in the stile which he used, for the want of correct information. Concluding that "no good thing could come out of Nazareth"—that all opposers of creeds must be very bad men, he thought it laudable and just to lash the one over the shoulders of the other. Now Sir, without saying any thing on the controversy, or eulogizing Mr Duncan for his sentiments and arguments, I merely wish to correct the mistakes of the gentleman, and enable you to disabuse yourself as editor, with respect to the personal character of the said Mr. Duncan. If he be your brother in Christ, which I trust he is, you owe him the publication of these remarks, and the statement which I now make, and for the correctness of which I stand pledged.

I am a stranger, personally, to Mr. A. Campbell; and I have read merely enough of his writings, and have got enough of his biography, to form my opinion respecting him. But I am not altogether a stranger to Dr. Miller and Mr. Duncan. The hospitality and warm christian friendship of both, I have experienced; and I was disposed to consider them pious, learned men, and able devoted servants of Jesus Christ. I must still esteem them as such, notwithstanding the unhappy difference of opinion between them, and the many hard things of which they may mutually complain.

Mr. Duncan was not nourished in the Presbyterian church, as has been reported; but in the Associate Reformed Church. And if relinquishing the peculiar tenets of one sect of christians, and changing the shibboleth of parties, merit the odious charge of "apostacy," that church might alledge it against him. With the patrimony left him, he obtained his education, without drawing upon the fund, or charity of any church or individuals. He studied Theology under his uncle, the Rev, Dr Mason, in New York; and although the youngest of the students in the theological Seminary then in that city, he stood pre eminent for his talents as a pulpit orator, and an expounder of God's word. Shortly after he was licensed, in 1811, he was chosen pastor of a small congregation in the city of Baltimore. The house was soon found insufficient to accommodate the throng that pressed to hear him. A new and large building was erected for him in a central part of the city, capable of holding 1200 hearers. It was soon filled, and yet remains so, according to the last account. He has for several years, numbered from 400 to 600 communicants. He was always considered an evangelical and pious minister; and the committee of Synod appointed to converse with him in October 1825, reported him orthodox, and recommended christian forbearance towards him, on the *Creed question*. When he became attached to the Presbyterian church, and appeared in the General Assembly, he was considered an acquisition by many—was made one of the superintendants of the Theological Seminary at Princeton—and appointed to preach the annual discourse, in the Theological hall. In Baltimore, the scene of his ministerial labours, his character was unsullied; and few men ever commanded more general esteem among all denominations of christians, and ranks of citizens. Thus he stood in no respect inferior to any clergyman of his age in the United States, when he conceived that *Creeds* and *Confessions of Faith* were used, or rather abused, for the prostration of christian liberty, and the injury of the church of Jesus Christ. As he thought, so he honestly spoke, wrote and published. Now Sir, admitting that he erred in his conceptions and conduct in this case, I ask, if error here is damning! Must Mr. Duncan, without impugning one doctrine of the Confession of Faith, or of the Bible, be treated as a gross heretic? must he at once lose his piety, his talents, his theological attainments and honours, and be pronounced an *apostate*, an ignorant, incoherent declaimer, incapable of reasoning, and put along with A. Campbell, who never, as bishop, lecturer, or public officer of any kind, could get admittance into any church of respectability in the United States; and who finally, having rejected the character of preacher, appears as the applauder and vender of his *own* famous New Testament! Why Sir, Mr. Duncan could not suffer more; he could not subject himself to greater pains and degradation, were he to reject the divine inspiration of the Bible, and promulgate the most damnable heresies. If more good temper and christian forbearance—more discrimination, and less invective, were exhibited in this controversy, I am persuaded that the cause of creeds, and of the church of Christ would be more successful. I shall be sorry to see any thing more on the subject in the *Luminary*. You will find much more edifying topics, in my opinion, for your pages. And if any think that the controversy ought to be agitated among us, they can appear in the pamphlet, or book form. To me it appears that *Time*, and the movements of Providence, will assign Creeds, and their several friends and opposers, their appropriate places sooner, and much more decidedly, than any arguments or controversy is likely to do. Let all the children of God rejoice, that he reigns, and is able to take care of the interests of his church with creeds or without them

A PRESBYTERIAN.

Alexander Campbell's New Testament burnt by a Baptist preacher.

FROM THE BAPTIST RECORDER.

Dear Brethren,—I subscribed for Mr. Campbell's Testament, and received it, paid $1 75 for it, kept it five or six months, and compared it carefully with one I have loved ever since I was 13 years old. On the first reading, I condemned it, but let it remain in my house, some two or three months, then tried it again, condemned and burnt it.

EDMUND WALLER.

Jessamine County, Jany. 29, 1827.

ERRATA.

In 4th number of ALEPH, last line, instead of *Timam momordit*, read *Limam momordit*, may he *gnaw* and thrive.
Baptist Recorder.

FROM THE BAPTIST RECORDER.

COVETOUSNESS.

MESSRS. EDITORS,—I submit the following remarks on the subject of covetousness; if you think them worthy of a place in your useful paper, please give them an insertion.

In the variety of topics I hear discussed from the pulpit and see from the press, the subject of avarice or covetousness is seldom touched, although it is among the most pernicious crimes spoken of in the Bible. This sin is, I fear, greatly misunderstood and much overlooked by many professors; were it not, the remark would not be so often made, "Such a person is a *good Christian*, but a *covetous man*;" whereas it might with as much propriety be said, "such a woman is a *virtuous lady*, but an *infamous prostitute*;" for the latter is not more contrary to sound sense, than the former is to the positive declarations of God's word. When we hear people in common, talk about covetousness, we are tempted to look upon it as a mere trifling fault; but, when we turn over the volume of heaven, we find it pronounced *idolatry*, and deemed a capital crime, while Jehovah denounces damnation against the wretch that is guilty of it. When by usury, extortion, and oppression, they grind the faces of the poor, and lay up that in their coffers, which of right belongs to the needy, who have laboured for them, the rust of which shall be a swift witness against them at another day, and shall eat their flesh, as it were with fire.

Is not the gospel dishonored! is not the church plagued by such professors! Such persons, whether more light in their dispositions and conduct, or more grave in their temper and behaviour, are like the children of the devil and the slaves of sin, and are on a level in the sight of God, with the most profane. As to the covetousness, those votaries of mammon, whatever dislike they may have to their associates, they stand ranked in the book of God, with

no other company than the extortioners and thieves, drunkards and adulterers. Yes, they are branded with the most detestable character, for they are called idolators. It may be enquired, "in what, then, does this aggravated sin consist!" I answer, covetousness in the language of inspiration, is the desire of having more; the desire of obtaining, or increasing in wealth. Whoever, therefore, is habitually desirous of riches, is in the estimate of heaven, a covetous man, whatever his station in life, and profession of religion may be. The language of the covetous heart, is that of the horseleach's daughter, give, give. The covetous man is always desirous of more, whether he has little or much; and if a professor, he will always find some pretext to hide the iniquity of his idolatrous heart. But, however such a professor may cover his crime, under plausible pretences of any kind, or however safe he may imagine himself, as being a member of the visible church, and free from her censure; the time is coming when the mask will be stripped off, and then shall it be known where his affections have been, and what God he has served. Then it shall plainly appear, whether Jehovah or mammon, swayed his affections and ruled in his heart. Perhaps there are but few sins for the practice of which, so many excuses are made and plausible pretences urged, as that of covetousness, or a love of the world; consequently, there are few sins against which professors have greater occasion to watch. It was not, therefore, without the greatest reason, that our Lord gave that solemn caution to all his followers. "Take heed and beware of coveteusness."

THE COLONY AT LIBERIA.

Extracts from the Report of the American Colonization Society.

Two hundred and twenty-four plantations, of from five to ten acres each, were, in June last, occupied by the settlers, and most of them are believed to be at present under cultivation. One hundred and fourteen of these are on Cape Montserado, thirty-three on Stockton Creek, denominated the Halfway Farms, because nearly equidistant from Monrovia and Caldwell, (the St. Paul's settlement,) and seventy-seven at the confluence of Stockton Creek with the St. Paul's.

The St. Paul's Territory includes the Halfway Farms, and is represented as a beautiful tract of country, comparatively open, well watered and fertile, and still further recommended as having been, for ages selected by the natives on account of its productiveness, for their rice and cassada plantations. The agricultural habits of the present occupants of this tract, concur with the advantages of their situation, in affording promise of success to their exertions. "Nothing," says the Colonial Agent, "but circumstances of the most extraordinary nature, can prevent them from making their way directly to respectability and abundance."

Oxen were trained to labour in the Colony in 1825, and it was then expected that the plough would be introduced in the course of another year. Although commerce has thus far taken the lead of agriculture, yet the excellence of the soil, the small amount of labor required for its cultivation, and the value and abundance of its products, cannot fail, finally, to render the latter the more cherished, as it is certainly the more important interest of the Colony.

The trade of Liberia has increased with a rapidity almost unexampled, and while it has supplied the Colonists, not only with the necessaries, but with the conveniences and comforts of life, the good faith with which it has been conducted, has conciliated the friendship of the natives and acquired the confidence of foreigners.

The regulations of the Colony allowing no credits, except by written permission, and requiring the barter to be carried on through factories established for the purpose, has increased the profits of the traffic, and prevented numerous evils which must have attended upon a more unrestricted license.

Between the 1st of January and the 15th of July, 1826, no less than fifteen vessels touched at Monrovia and purchased the produce of the country, to the amount, according to the best probable estimate, of $43,980. African value. The exporters of this produce realize, on the sale of the goods given in barter for it, a profit of $21,990, and on the freight, of $8,786, making a total profit of $30,786.

A gentleman in Portland has commenced a regular trade with the Colony: and for his last cargo landed in Liberia, amounting to $8 000, he received payment in the course of ten days. The advantages of this trade to the Colony, are manifest from the high price of labor, (that of mechanics being two dollars per day, and that of common laborers from 75 cents to $1 25 cents.) and from the easy and comfortable circumstances of the settlers. "An interesting family, twelve months in Africa, destitute of the means of furnishing an abundant table, is not known; and an individual, of whatever age or sex, without ample provision of decent apparel, cannot, it is believed, be found." "Every family," says Mr. Ashmun, "and nearly every single adult person in the Colony, has the means of employing from one to four native laborers, at an expense of from four to six dollars the month; and several of the settlers, when called upon in consequence of sudden emergencies of the public service, have made repeated advances of merchantable produce, to the amount of 300 to 600 dollars each.

Much progress has been made the last year, in the construction of public buildings and works of defence, though, with adequate supplies of lumber, more might doubtless have been accomplished. Two handsome churches, erected solely by the Colonists, now adorn the village of Monrovia. Fort Stockton has been rebuilt in a style of strength and beauty. A receptacle capable of accommodating one hundred and fifty emigrants, is completed. The New Agency House, Market House, Lancasterian School, and Town House in Monrovia, were, some months since, far advanced, and the finishing strokes were about to be given to the Government House on the St. Paul's. The wing of the Old Agency House has been "handsomely fitted up for the Colonial Library, which now consists of 1200 volumes, systematically arranged in glazed cases, with appropriate hangings. All the books are substantially covered, and accurately labelled; and files of more than ten newspapers, more or less complete, are preserved. The library is fitted up so as to answer the purpose of a reading room, and it is intended to make it a museum of all the natural curiosities of Africa, which can be procured."

No efforts have been spared to place the Colony in a state of adequate defence, and while it is regarded as perfectly secure from the native forces, it is hoped and believed that it may sustain itself against any piratical assaults. "The establishment has fifteen large carriage guns and three small pivot guns, all fit for service." Fort Stockton overlooks the whole town of Monrovia, and a strong battery is now building on the height of Thompson Town, near the extremity of the Cape, which it is thought will afford protection to vessels anchoring in the road stead. The militia of the Colony consists of two corps appropriately uniformed, one of Artillery of about fifty men, the other of Infantry of forty men, and on various occasions have they proved themselves deficient neither in discipline nor courage.

IMPORTANT FROM WASHINGTON.

On Monday a Message was communicated to both Houses of Congress by the President, relative to the affairs of the Creek Indians. After alluding to the fact that the Georgia surveyors have been engaged in surveying lands within the territory secured to the Indians at the last session of Congress, and that the Indians have appealed to the Government for protection, he informs the two Houses of Congress, that the United States Attorney and Marshal in Georgia have been directed to prosecute the surveyors, who, by the laws of the United States are liable to a heavy fine and imprisonment, while at the same time the Indians have been assured that their rights are recognized by the General Government, and will be faithfully protected. In his closing paragraph the President says,—

"In the present instance, it is my duty to say that if the Legislative and Executive Authorities of the State of Georgia should persevere in acts of encroachment upon the territories secured by a solemn Treaty to the Indians, and the laws of the Union remain unaltered, a superadded, obligation, even higher than that of human authority, will compel the Executive of the United States to ENFORCE THE LAWS, AND FULFIL THE DUTIES OF THE NATION BY ALL THE FORCE COMMITTED FOR THAT PURPOSE TO HIS CHARGE. *That the arm of military force will be resorted to only in the event of the failure of all other expedients provided by the laws*, a pledge has been given, by the forbearance to employ it at this time."

As might be expected, this Message produced a strong sensation in both Houses, and gave rise to animated debate. In the Senate it was referred to a Select Committe and in the House ordered to be printed and laid on the table. Surely Georgia cannot have the madness any longer to persist in her outrageous violation of the nation's law. *N. Y. Obs.*

NATIONAL LEGISLATURE.

Mr Mercer reported a bill authorizing the Secretary of the Treasury to subscribe, in the name and for the use of the United States, for 25,000 shares in the Chesapeake and Ohio Canal. Referred to a Committee.

The engrossed joint resolution for the inspection and appraisement of the fortifications erected on Staten Island at the expense of the State of New York, was read the third time, passed, and sent to the Senate for concurrence.

Mr. Seymour, of Vermont, presented a petition from sundry inhabitants of that State, praying that the public mails may not be made up on the Sabbath. Referred to a committee.

UNIFORM SYSTEM OF BANKRUPTCY.—The discussion of this question has elicited much talent in the Senate, and its merits have been investigated with great apparent faithfulness. On Wednesday, of last week, the motion for its acceptance was rejected 25 to 15. On Thursday this vote was reconsidered, 26 to 17, and referred to a select committee with instructions to strike out the 9th section, (which extends the benefits of the bill to others than merchants.) The further consideration of the subject was assigned to Monday last, but it was not then taken up. *Ib.*

"BE YE ALSO READY."

Communicated for the Luminary.

SUDDEN DEATH.

Extract of a letter from Mr. John Logan, of Brown county, Ohio, to his brother Mr. Archibald Logan, of Jessamine county, Ky. dated February 6, 1827.

"Myself and five of my children went in company to meeting last Sabbath. They returned, and I remained at John Clark's for dinner. One of their cousins went home with them. As I came home, I met JOSEPH accompanying his cousin part of the way home. He walked with him about half a mile; then turned for home. Before he got to his sister, he was attacked with a desperate pain in the head; so much so, that he was almost blind, before he got to the house. Jane asked him, what was the matter with him. He told her that he was blind, and that he would certainly die before morning. Her husband ran for me; I returned with him in the greatest haste, and found him engaged in the most fervent prayer. I asked him if he was any better. "No, (said he,) I will never be any better. Weep not for me; I will die in a few minutes." I inquired what were his hopes beyond the grave. His reply was, "My only trust is in the Lord Jesus Christ. I know I am a great sinner, but he is an able Saviour." Before all our children could get there he expired, saying, "Lord Jesus, receive my spirit." He died in the vigour of youth and health (in the 21st year of his age.) I suppose that there must have been an eruption of a blood vessel in the brain." "*Be ye also ready.*"

WOLFF'S ADDRESS AT CAMBRIDGE.

The London Sun, of Nov. 16th, contains the following interesting Address of Mr. Wolff, the Missionary, at the Annual meeting of the Cambridge, (Eng.) Auxiliary Society for promoting Christianity among the Jews. It embraces a sketch of his history since leaving England in 1821. *N. Y. Obs.*

The Rev. Joseph Wolff—after apologizing for his imperfect pronunciation of the English language, said, "Ladies and Gentlemen, I feel that I am surrounded by acquaintances and friends, whom I am truly happy to meet upon this interesting occasion; but as I shall have to travel with you from Mesopotamia and Persia to Cambridge, in a less period than an hour, I shall have no time to spare to offer you my congratulations, but will endeavour to narrate to you a few particulars as briefly as possible.—I left Cambridge in the year 1821, and proceeded to Alexandria, for the purpose of preaching the Gospel of Jesus Christ to my brethren the Jews —the Gospel of Jesus Christ, who is over all, God blessed for ever.—I arrived at Alexandria, and took up my lodging at the house of Mr. Lee, the British Consul; I had no thought that the Jews would come to search for me, and how should I? but the Lord's thoughts are not as our thoughts, nor his ways as our ways; and in a few days I was visited by a number of Jews, both old and young, to whom I proclaimed the Gospel night and day, and distributed among them several hundred copies of the New Testament —From Alexandria I went to Cairo; but here I shall leave the Jews for a short space, and mention a philosopher whom I met with at Cairo. This person advised me to speak only with the Rabbies, and not with the ignorant Jews; but I did not take his advice. The philosopher said he believed that the pyramids had been lodges of freemasons, and that Moses was the first grand master. This person was a Roman Catholic by birth, and an infidel by persuasion, and we perceived by this, that pseudo philosophy and popery try to monopolize science and religion, and suffer millions of people to starve, and to sink into utter darkness. But this philosopher, while he was denying the possibilty of a higher communication from heaven, pretended to have intercourse with heavenly spirits, and persuaded himself that he had a divine communication. On one occasion he was in company with me and Mr. Salt, when he directed his mind upwards, and exclaimed, "I will come directly." We asked him to whom he was speaking; he replied that he had had a communication with a heavenly spirit, and was directed to go from Cairo to Calcutta, but that he should be back in half an hour (A laugh) I knew it would be in vain to reason with this deluded man; and recollecting that I had a dear friend at Calcutta, I asked him if he would take a letter for me, and bring an answer back again; and I wish to ask Mr. Thomason, who is in this assembly, if he ever received a letter from me by this conveyance. (Loud laughing) The philosopher, however, would not take the letter for me; perhaps he thought that as he was to be so expeditious, it would detain him too long. At Cairo I met with some Cairite Jews, (or children of the Bible, as they call themselves,) with whom I sang their beautiful hymns, and at the end of the hymn I added, "Look on him whom ye have pierced, and mourn;" and thus, by becoming "A Jew to the Jews," and singing with them their hymns, I have gained more ground than by disputing with them for hours.—From Cairo I went to Mount Horeb and Mount Sinai, and left copies of the Gospel with the monks at Mount Horeb, and with the Arabs who were wandering in those parts.—From thence I went to Joppa, and "lodged at the house of one Simon a tanner, by the sea side;" there also I distributed copies of the word of God, and held a conversation with one of the descendants of the Samaritans about the truths of the Gospel. Poor Samaritans still believe that our Lord ought to be worshipped upon Mount Gerizim, and not upon Mount Zion. From Joppa I went to Jerusalem, "whither the tribes went up, the tribes of the Lord," and in defiance of Popish missionaries, and the Pope himself the Gospel of Christ was given and preached to the Jews and Romanists, to Armenians, Greeks, and Abyssinians. It was said the Roman Catholics and Jews would not listen to my instruction, but when I visited Constantinople, I found three hundred Jews, who had returned from Jerusalem, praying for the success of my mission The Pope has used every means in his power to prevent me from preaching the Gospel to the Roman Catholics, and a bull has been issued by my dear friend Pope Leo XI. forbidding any one to converse with me. I also issued a bull, commencing with these words, "We Joseph Wolff, Missionary of the Lord of Hosts, do make our bull, and command all our good Catholics not to pay any attention to the bull of the Pope" This had the desired effect; my house was crowded with Catholics, and the Roman Catholic archbishop residing upon Mount Lebanon, forwarded my views, and received a number of the New-Testaments, which he distributed among his flock. When I left Jerusalem, I went to Antioch, and from thence to Aleppo, where I arrived three days before the great earthquake. There I opened my mission, and while conversing with the Jews about the truths of the Gospel, the earth trembled under my feet. I was invited by them to sleep in their houses of stone, but I preferred sleeping in the open air. In the morning the shocks under the earth were terrific, and the howlings under ground appeared to me like the wailings of lost spirits in hell The shock lasted about two minutes, and in that short period, all the houses, in one of which I had been invited to sleep, and about 60,000 souls, were buried in the bowels of the earth. The blood gushed from the open spaces, and deluged the ground upon which I stood. This was an awful moment, and I exhorted the few Jews by whom I was surrounded, to bow their knees with me in prayer.—Then I went to Ur of the Chaldeans —these were the literal children of Abraham, in the birth place of Abraham; I was visited by a Rabbi, who saluted me, "Blessed be thou which cometh in the name of the Lord." He told me they had an axiom, that when a wise man came to argue with them he pushed with his horn; he added, "you are a wise man, and I am a wise man, now let us push with our horns." I told him to begin, and to prepare his horns and push; upon which he began a long rhapsody of unmeaning nonsense, and appeared mightily pleased with his performance.—When he had finished he asked me how I thought he had pushed. I told him what I really thought, "that he had pushed like an ox!" He was pleased with what he considered a compliment, and spoke of me as a man of candor and truth. He then told me to push, in reply to him; I said I had no horns, and taking a New-Testament from my pocket, I read to him the passage, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world," &c. and from this passage I preached to him the Gospel of Christ I preached to the Syrian church with the permission of the Syrian bishop The Syrian Christians believe they are the descendants of the Jewish converts who were converted by the preaching of the apostle St James; and upon Mount Tor, in Mesopotamia, two hundred thousand of them live independently of the Mohammedan authority They have a custom to go upon a mountain five times every day, to curse Mohammed, his grandfather, grandmother, and his grandchildren; they speak the old Syriac language; their bishops are their guides in battle; they have four Patriarchs upon Mount Tor; their patriarch, Barthom by name, is 130 years of age. I saw there the mountain of Zanjar; these poor inhabitants are all Yesidi, or worshippers of the devil; they told me they never prayed to God but once a year; they pray in the night to the spirit of darkness. The most awful of all considerations is, that 150 years ago, the Yesidi, on the mountains of Zanjar, were all Christians, who prayed to Christ as the best of friends; but their bishops deprived them of the word of God, and taught them human traditions, and when times of tribulation and persecution arose, their bishops and priests, and all the inhabitants of Zanjar, turned Yesides, and worshipped the devil, having forgotten the name of the only true God. An old hermit came among them, and warned them, saying, "Ye mountainers of Zanjar, your Saviour lives——watch!" But the hermit warned them in vain, and now they are most cruel robbers and murderers. In Persia the Gospel was proclaimed to Jews and Mohammedans, and Schools established at Bosorah and Bushire; and the Roman Catholic priest permitted me to preach in his church from the text—"Thou art Peter, and upon this rock I will build my church." I showed them distinctly that this text had nothing to do with the Pope of Rome. The name of Henry Martyn is still known in Persia. They told me that I was the successor of Henry Martyn, and as he had never been beaten in Persia, I must take care, for if I was beaten in argument, they shou'd consider it as Henry Martyn having been beat They told me that Martyn was a learned man, that he had a good temper, that he lived nigh to God, and that he was a man of God. Martyn! Oh my glorified brother Martyn! "thou hast kindled a light in Persia that shall never go out." Mr. Wolff then stated, that in the spring, in April, he would return to Jerusalem, that he hoped to be accompanied by some of the undergraduates of the University in this visit of mercy to his Jewish brethren.

BLOODY FESTIVAL.

The following account of the superstitious and dreadful enormities, practised on the public show of the idols at the festival of Rhut Shattra, is given in a letter to the Rev.

Mr Sharp, of Boston, by the Rev. Mr. Sutton, an English Baptist Missionary residing at *Cuttack*.

July 7th, the three idols were brought out of the temple, in Orisa, and placed on three cars; one for Juggernauth, one for his brother, and one for his sister.—These cars are about sixty feet high, and thirty wide at the base.—They rise in a conical form, and are decorated with scarlet, yellow, blue, and other gray-colored woollen cloths. They have from thirteen to sixteen uncouth wheels, and are so contrived as to crush to mummy, the wretches who throw themselves under them. Juggernauth has a large black face, with enormous eyes, and a large red mouth, extended from ear to ear.—The number of attendants this year is much less than the last. Two hundred and fifty thousand then assembled, twenty thousand of whom it is supposed perished. The festival continues from seven to fourteen days. Dead bodies are scattered all around. In one place may be seen twenty, in another fifteen, and several in the streets. Some half eaten by dogs and birds. The air is polluted with stench. The sick and dying surround you on all sides; and the dogs may be seen carrying off the several limbs of the dead. Parts of bodies are seen crushed by the massive wheels.—Last year, in a space of less than two acres, Mr. Sutton saw ninety dead bodies, and in another 145, putrifying in open day; principally pilgrims, who die unpitied and unknown. Many travel from the distant parts of India, a dreary pilgrimage of perhaps 1,500 or 2,000 miles, and must retrace their steps or perish, having neither money, food, nor clothes. Many will never again see their friends. "For them, no home will smile, no wife welcome them back, no fond children welcome their return." But this does not distress them. They say, "We have obeyed the pleasure of our god in coming to see him, and now, if it is his pleasure, we will die and go to heaven."

Chr. Watchman.

PROSPECTS OF MISSOURI.

From Rev. C. S Robinson of St. Charles, Missouri, Nov. 5, 1826

The prospect of usefelness has yearly become more and more flattering through this whole region of country. The hard times have had a happy influence in promoting industry and morality, and have indirectly done much to prepare the way for the reception of divine truth. This is what I joyfully anticipated years ago. Through this humiliating and obscure medium, I thought I could discover the light of better days. But with the dawn of this light, how few come to our help. Only let the churches know that there are suitable men waiting to brave the perils of this wilderness, and I am confident they will supply the funds to send them. The fact must be told, that the competent ministers of all denominations are so few, that many portions of this State can never be properly brought under the influence of the Gospel, without an annual increase of laborers, of more than five to one, that has come here for four years past. What can two missionaries of our denomination do, one hundred and fifty miles from each other, in a region of country larger than both the States of Connecticut and Massachusetts, and with a population of 40,000 souls, which is increasing at this season of the year, at the rate of one hundred souls every day for two or three months?

Does not a country thus populating from various parts of the United States, justly claim the notice and consideration of the American Home Missionary Society. And can an enlightened religious community behold our increasing demand for help, without increased efforts to send us able and faithful heralds of the cross? For this I shall hope and pray, with the full expectation that the great Sun of Righteousness will soon shine upon this infant portion of the church, and cause the gentle showers of divine grace to descend, the plants of righteousness to revive, and the seed which in many places has long been sown in this comparatively desolate region, to spring up and ripen into an abundant harvest. How cheering and animating this prospect! In the name of the Lord of Hosts, dear brethren, come over and help us; and the grateful tribute of praise from the Zion of our God in the West, will ascend to Him that sitteth upon the throne and unto the Lamb forever and ever.

N. Y. Obs.

A HINT TO DESPONDING MINISTERS.

A certain minister, who had been very successful in his labours in the gospel vineyard, at length saw but very little fruit attending his ministrations. To be useless, he could not bear; and his soul was bowed down under the discouraging prospects around him. Nothing on earth was so gloomy to him, as a spiritual dearth; for he had been used to showers of reformation mercy, and nothing else could satisfy his mind. Seeing no outpouring of the Spirit, no sinners converted under his preaching for some time, his soul was beset with desponding and melancholy fears.

While thus exercised, one night he dreamed,—A gentleman hired him to work for him, and the price of his labour per day was stipulated. On inquiring what his employer would have him go about, he was informed he must go and hammer a certain rock to pieces. "That," he replied, "will do no good; for the rock is so large and hard I could never break it to pieces." "That is nothing to you," said the gentleman; "follow my directions, and I will pay you your wages."

The labourer then went to work; and though it appeared an endless and therefore useless task, he laboured with diligence and patience for the sake of his wages. After a while, contrary to all his calculations, the mountainous rock broke into shivers.

The minister saw that the dream contained instruction for him; he felt the reproof, resumed courage, and was again blessed with seeing the rocky hearts of many of his hearers broken by the hammer of God's word.

ANECDOTE.

Singular Efficacy of Social Prayer.

A clergyman, who was not very remarkable for his zeal in the cause of his divine Master, while travelling some months ago, in a certain section of this State, stopped for the night in a place where there was an extensive revival of religion. After resting for a short time at the inn, his curiosity to view the place led him to stroll through the streets.—He had not proceeded far in his ramble, before his ear was arrested by the voice of prayer. He paused and listened, and finding that the voice issued from a retired and humble dwelling by the road side, stranger as he was, he resolved to enter. On entering, he found himself unexpectedly surrounded by a band of disciples assembled for special prayer. He cast his eye about upon the little group, in a vain endeavor to find some one whom he could recognize as an acquaintance; but all were strangers in person, though brethren in Christ. Collecting his wandering thoughts, he bowed himself in the humble attitude of prayer, and, to his infinite surprise, he soon discovered that himself by name and the people of his charge were the subjects of ardent and importunate supplication. The person who was leading their devotions was an entire stranger to him, and yet he seemed to wrestle in spirit with God that he might be roused to greater faithfulness and zeal in his ministerial duties and private devotions, and that God would prepare him to become instrumental in reviving his work in the church and congregation over whom he was placed as a spiritual watchmen. After the meeting had closed, being deeply impressed with the guilt of his past negligence, and with the responsibility of the ministerial office, he silently withdrew and returned to his lodgings. Not long after this event, he returned to his people and resumed, with renewed vigour, the duties of his office. Within a short time, a revival commenced in his congregation, and three hundred were early numbered as the hopeful subjects of redeeming mercy. The revivals in both mentioned places still continue.—*Troy Review.*

WARNING TO SABBATH BREAKERS.

On last Sabbath, we are informed that two boys, during the time of church service in the forenoon, were violating that sacred day by walking on the ice of the Delaware.—The weather for a few days previous had been moderate, and the ice had become rotten. They had not proceeded a great way, when one of the boys, apprehensive of danger, cried out to the other to take care, as the ice appeared not to be strong enough. "D———n the danger," was the reply. At that moment the ice broke; he went through; disappeared, and has not since been found. The other boy, also, narrowly escaped being drowned. *Religious Messenger.*

Anecdote of Whitefield.—One evening while *Foote* was exhibiting Mr. Whitefield to public ridicule, in the theatre of Drury Lane, the venerable man himself was engaged in preaching at Tottenham-court chapel. The subject was "*the joys of heaven.*" Towards the close of his discourse, when his piety, his imagination, and his eloquence were on fire, he cried out, in the midst of a melted and enraptured assembly, pointing to the heavens, "*There, there* an ungodly *foot* trampies on the saints no more."

Scoffer Confounded.—A gentleman in a stage-coach attempted to divert the company, and display his hostility to the Scriptures, by throwing them into ridicule. "As to the *prophecies*," said he, "in particular, they were all written after the events took place." A minister in the coach who had previously been silent, replied, "Sir, I must beg leave to mention one remarkable prophecy as an exception. Knowing this *first*; that there shall come in the last days *scoffers*. Now, sir, whether the event be long before the prediction, I leave the company to judge." The mouth of the scorner was stopped.

POETRY.

For the Western Luminary.

LINES ON THE DEATH OF A YOUNG MAN WHO WAS KILLED BY THE BLOWING UP OF A POWDER MILL.

He was his mother's eldest son;
His father's race on earth was run;
His widow'd mother, sad and lone,
Employ'd his thoughts and time alone.

He was her comfort, stay and guide,
Her first-born son, the mother's pride;
Affectionate and fond of her,
He was to her deservedly dear.

He left her for a little time,
Health's picture, and in youthful prime;
At no great distance to sojourn,
He went—but never did return.

At ease in mind, nor fearing harm,
He knew no cause for an alarm;
A little cause, a spark of fire,
Produc'd his death—a death most dire.

I cannot dwell upon the scene,
A sight so horrid few have seen;
The mangled feelings I would spare,
Of mourners almost in despair.

Let not the weight of grief distress
The mourners, or their hearts oppress;
Oh! wipe the tear from sorrow's eyes,
And own the Lord of all is wise.

MEMOIR
OF THE LIFE OF
MISS CAROLINE E. SMELT.

[*Continued.*]

"My thoughts often recurred to the dying child. I said, what is all the world to her now? she cannot swallow so much as one drop of cold water. I may soon see my mother in the same situation. I may soon be in the same condition myself. O! that I could feel the benign influence of the religion of the Saviour; for there is nothing but this that can sustain us in the hour of affliction.

"In the morning I was much comforted to hear you say you were better. You desired me to be composed, to retire to my own room and try to get some sleep before breakfast. I retired; but not to sleep. I took with me your small Bible. When I entered my room I bowed on my knees and poured out my soul in prayer to my Heavenly Father. I felt comforted. I then made a solemn promise, that if the Lord would spare your life, I would engage with my whole heart to serve HIM the residue of my days on earth, by the aids of his heavenly grace—that I would never again engage in worldly amusements, nor do any thing, willingly, to grieve his Holy Spirit. I then prayed for some manifestation of my being a child of God, if I were one indeed. After which, I opened the Bible, and the first passage which presented itself to my view was Nahum's Prophecy, Chapter 1st and verse 7th. These are the words: 'The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in HIM.' Oh! what comfort did I at that moment receive. It was the first Scripture promise that I had ever been able to apply to myself. I immediately felt such an assurance that you would recover, and that the Lord had heard, and would answer my prayers, that I have not had a single doubt since on that subject. I soon felt such sweet composure, attended with gratitude and love to my Heavenly Father, that I returned to you quite a different creature, and have been able to attend upon you ever since without any of those poignant sensations that overwhelmed me on the first night of your attack. I am resolved to devote myself to the service of this gracious Being—He is worthy to be served. My confidence, my hope is, that I may be enabled to serve him acceptably. My dear mamma! take comfort; do not allow your faith to become weak. I hope you will not have it to say again that I am a source of unhappiness to you. I cannot bear that reflection. Oh! pray for me; and I hope the Lord will soon make me one of his own dear children, and a rich blessing to you."

This communication from her daughter operated as a healing balm to her mother's whole system. They conversed freely from day to day. Caroline appeared to throw off all restraint in conversing with her mother on the subject of experimental religion; and in the course of five or six days Mrs. Smelt was restored to a comfortable measure of health.

Caroline now appeared to attach herself to her mother more than ever—seemed reluctant to leave her, even to attend to common duties—would often invite her into her room in order to have social conversation, or that they might read to each other. When Mrs. Smelt was obliged to leave her, she would entreat her to return as soon as possible; and on returning, her mother would frequently find her reading the scriptures.

A short time before she was taken sick she engaged with two other ladies to make a collection for the poor. Very many of that class in the city bounds were in great affliction, and required some public effort to be made for their relief. On the morning of that day on which they were to commence their benevolent operations, she hesitated—indeed shed tears, and said that she felt such reluctance and timidity she wished to be excused. Her father and mother both gave her every encouragement—desired her to lay aside her fears, and to look only at the magnitude and importance of the object. She wiped away her tears—summoned up resolution to go forth, and in a few hours they collected more than six hundred dollars from the charitable inhabitants of the city. When Caroline saw the success which had attended this their first effort of the kind, she said, "Well mamma, how delightful is the path of duty! My poor timid nature shrunk from the task before me this morning; and if you and papa had not encouraged me as you did, I should have staid at home and done nothing for the poor this day. I am now thankful that I went, though I am very sure I did not aid the cause much, for *I asked but one person* to contribute his mite, and that was an intimate acquaintance. I carried the purse, and left all *the begging* to the other two ladies. However, I feel pleasant this evening in reflecting on the events of the day, and hope I may be more useful in future." She appeared in better health than usual from this period to the day on which she was attacked with the fatal fever which terminated her life. Indeed her health for several preceding months had been considered by her parents as being very good.

(*To be continued.*)

FAMILY PRAYER.

A pious tradesman, conversing with a minister on family worship, related the following instructive circumstance respecting himself.

"When I first began business for myself, I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly, I persevered for many years in the delightful practice of domestic worship. Morning and evening every individual of my family was ordered always to be present, nor would I allow my apprentices to be absent on any account. In a few years the advantages of these engagements appeared manifestly conspicuous; the blessings of the upper and the nether springs followed me, health and happiness attended my family, and prosperity my business. At length such was my rapid increase in trade, and the necessity of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning.—Pious scruples arose respecting my intentions of relinquishing this part of my duty; but at length, worldly interest prevailed so far, as to induce me to excuse the attendance of my apprentices, and not long after, it was deemed advisable for the more eager prosecution of our business to make the prayer with my wife, when we arose in the morning suffice for the day. Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospect of an increasing family, appeared so imperious and commanding, that I found an easy excuse for this fatal evil, especially as I did not omit prayer altogether. My conscience was now almost seared with a hot iron; when it pleased the Lord to awaken me by a singular providence.

"One day I received a letter from a young man who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject; it was couched in the most affectionate and respectful terms, but judge of my surprise and confusion, when I read these words;—"Oh, my dear master, never, never, shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions: Oh, sir, eternity will be too short to praise my God for what I learned there. It was there that I first beheld my lost and wretched state as a sinner; it was there that I first knew the way of salvation; and there that I first experienced the preciousness of "Christ, in me the hope of glory." Oh, sir! permit me to say, never, never, neglect those precious engagements; you have yet a family and more apprentices; may your house be the birth place of their souls." I could read no further: every line flashed condemnation in my face—I trembled—I shuddered—I was alarmed at the blood of my children and apprentices, that I apprehended was soon to be demanded at my soul-murdering hands!

"Filled with confusion, and bathed in tears, I fled for refuge in secret—I spread the letter before God—I agonized, and—but you can better conceive, than I can describe my feelings, suffice it to say, that light broke in upon my disconsolate soul, a sense of blood bought pardon was obtained, &c. I immediately flew to my family, presented them before the Lord, and from that day to the present, I have been faithful, and am determined, through grace, that whenever business becomes too large to permit family prayer, I will give up the superfluous part of my business, and retain my devotion: better to lose a few shillings, than become the deliberate murderer of my family, and the instrument of ruin to my own soul."

DOING GOOD.

It is better to spend our time in doing good, than in getting goods: for the goods we get we must leave; but the good we do will never leave us, (Rev. xiv. 13.) "They shall rest from their labours, and their works do follow them."